CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

EXTRACTS FROM THE TRINITARIAN REVIEW.

(Continued from page 73.)

A concise review of the principal arguments in favour of the doctrine that Jesus Christ is the Supreme God.

It is said that the scriptures ascribe to Jesus Christ the names or titles, the offices, the attributes, the works, and the honours which belong only to the living God. On these grounds *Trinitarians* affirm that he is the supreme Jehovah. In answer to these arguments, I have shown that Jesus Christ has no name or title of dignity but what was given him by that God who sent him into the world; that he has no office, no authority, no knowledge, no sufficiency but what he received from his Father: that he performs no divine works but what God does by him; and that all the homage to be paid to him is in subordination "to the glory of God the Father." From the scriptures I have shown "God hath highly exalted him and given him a name which is above every name;" that "God hath made this same Jesus both Lord and Christ;" that "him hath God exalted to be a Prince and a Saviour;" that "it is he who is *ordained* of God to be the Judge of the living and the dead;" that "the Father sheweth him all things that himself doeth; that "all power is given to him in heaven and earth;" that his God and Father "hath made him to be head over all things to the church;" and required that "every knee should bow to him, and every tongue confess that he is Lord, to the glory of God the Father."

If the scriptures are correct in stating these things, we may assuredly believe that there is one Being on whom Jesus is dependent, and that this being is the one to whom he prayed, and whom he adored as his Father and "the only true God."

But, astonishing as it may seem, these positive and unequivocal declarations of scripture are regarded by our Trinitarian brethren, as of no weight against their doctrine, that Jesus is the supreme Deity. The repeated, direct, and unambiguous testimonies of the apostles and of Jesus, and of God himself, are all set aside as "nothing to the purpose." As it appears to be unavailing to produce inspired testimony against their doctrine, I shall now adopt a different course, and endeavour to show what may be proved by their mode of reasoning.

If there be any weight in the arguments to prove that Jesus is the supreme God, which have been founded on titles given him in the scriptures, it must result from this principle, that the titles, as used in the Bible, are peculiar to the Supreme Being. If these titles are not peculiar to the "God of our Lord Jesus Christ," then the application of them to the Son is no proof that he is the supreme God.

To illustrate the propriety of the ground now assumed, let it be observed that God has the title of *King*. If this title be peculiar to the Supreme Being, then every person who is in the scriptures called king must be regarded as the living God, or a person of Deity. But if this title be not peculiar to the high and lofty One, then its being applied to the Lord Jesus is no proof that he is the self-existent God.—Now we know that not only the Father and the Son, but a multitude of other persons have in the scriptures this title. If, therefore, one person may argue that Jesus is the most high God, because he and his Father have the same title of King, another person may with the same propriety argue, that every one who in the Bible has this title is a person in the One God. Who, then, can answer the question, "How many persons are there in the Godhead?"

Mr. Jones says that the title *Lord* is the same in the New Testament, as *Jehovah* in the Old Testament. As the title Lord is given to Jesus, he infers that he is the independent Jehovah. But Paul admits that there are "*Lords* many," and we know that many are so called in the Bible. Of course if the argument will prove that Jesus is the living God, we may also prove that there are not only many persons, but *many Lords* in the one God.

In Isaiah xliii. 11, God says "I, even I am the Lord, and besides me there is no Saviour." But Jesus Christ is called a Saviour; hence Trinitarians infer that he is the only Lord God. If the argument be good, many others will be found to have a claim to supreme dignity, for the scriptures give this title to other persons. In Neh. ix. 27, we find the Jews acknowledging the goodness of God to their forefathers, and that he had given "them *Saviours*."

In the same sense that God said, "besides me there is no Saviour," we may say, besides him there is no king. He is the only supreme, independent Saviour and King; yet he set his Son as King on his holy hill of Zion, and sent him to be the Saviour of the world.

In a very few instances the title *God* is given to Jesus, and as though it were peculiar to the Supreme Being, Trinitarians infer with great confidence that Jesus is the very being who is called "the God and Father of our Lord Jesus Christ." But this title is not peculiar to the Most High either in the language of the Jews or of the Gentiles. In the scriptures it is often applied to the objects of heathen worship. In Ps. lxxxii. 1, 6, it is in the plural form applied to the rulers of Israel. In Ex. vii. 1, it is applied to Moses. In Chron. 31, it is applied to the calf that Aaron made. In 1 Cor. viii. 5, Paul admits that "there be Gods many." In 2 Cor. iv. 4, by the "God of this world" is supposed to be intended the devil. In 2 Thess. ii. 4, the title is very emphatically given to the "man of sin. it is even said of him that "he as God sitteth in the temple of God, showing himself that he is God." Now where is Christ as unquestionably and emphatically styled God as the man of sin is in this instance?

What then would be the result should the Trinitarian argument be extended to every person and every object that is called God in the Bible? My opponents will probably plead that in most cases in which this title is given to any other than the Supreme Being the connexion shows that the living God is not intended. This is granted; and it is distinctly so when the title is given to Jesus Christ. Is it given to him in John i. 1? We are repeatedly told in this connexion that he was "*with* God;" that is, with his "God and Father." Is it given to him by God himself, Heb. i. 8? The reason is assigned—"thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." v. 9.

It may not be amiss here to remark that the same Jehovah who said "besides me there is no Saviour," has repeatedly said "there is no God besides me," see Isa. xlv. 5, 21. Yet we see a multitude of objects which have this title given them in the Bible. It is therefore only in the supreme sense that God claims the titles exclusively.

That we may have a more perfect view of the principal arguments in favour of the "Supreme Deity of Jesus Christ," let us see how far the same mode of reasoning will go towards proving that Moses also was the God of Israel.

Moses, as well as Jesus, has the titles of *Lord* and *God*. Thus said Jehovah to Moses, "I will make thee a God unto Pharaoh, and Aaron shall be thy prophet." Ex. vii. 1. Trinitarians assure us that God will not thus give his glory to another. What then is the conclusion but this, that Moses had an independent claim to the dignity of God, and this was acknowledged by another person in Deity?

In several instances we find one and another of the people of Israel making supplication to Moses, and giving him the title of Lord. I shall mention two instances in which this was done by Aaron, the high priest.—"Let not the anger of my Lord wax hot." Ex. xxxii. 22.—"And Aaron said unto Moses, Alas! my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned." Numb. xii. 11. Now let it be asked, who should know the character of Moses better than Aaron? Is it not then evident that Moses had a proper claim to the high titles of Lord and God, or that the argument of Trinitarians is fallacious?

The supplications made to Jesus, and his not rebuking those who offered them, have been regarded as affording a very weighty argument in favour of his being the living God. But we have seen that not only ignorant people, but even Aaron, the high priest, made supplication to Moses, and *prayed* to him, "lay not the sin upon us." Yet "who can forgive sins but God only?" And why did not Moses rebuke Aaron? According to the Trinitarian argument, Moses might either be considered as a person of the Deity, or an arrogant impostor.

BURNS' INQUIRY.

(*Continued from page* 93.)

Another effect, produced on the morals of the Calvinists, by the doctrine that certain opinions respecting the metaphysical nature of Christ, and the influence of his death, are *necessary to salvation*, is, the prevalence of a presumptuous degree of trust in the divine mercy, a false estimate of the rank which they hold in the divine favour, and a disgusting kind of arrogance and self-conceit. The cause of this is—the high importance which they attach to certain opinions, concerning the *manner* in which the divine justice and mercy are influenced by the death of Jesus Christ. The observations which I am going to offer upon this subject, as well as those which I have offered upon the subject of their devotions, are quite unconnected with any system of belief, concerning the truth or error of the abstract opinions they hold on the subject of the Trinity, and the atonement, &c. My observations refer only to the degree of importance which may be attached to such speculations, in a comparative point of view, with other matters; and I hope they will be found correct by a candid inquirer, whatever scheme of doctrine he adopts with respect to the Trinity. &c.

You must have observed a great degree of obscurity and inconsistency in the language of the *evangelicals* on this subject. Their doctrine, that Christ has *done all* that is necessary for our salvation, is not easily reconciled, with another which conscience whispers in their ear, that man *must do something*; and it is their anxiety to err rather upon what they suppose the *safe side* of the question, that has occasioned them frequently to express themselves in a way which you justly reprobate.—In order to come at the root of this supposed difficulty, we must distinguish between two things, which are often mistaken for each other.

In the first place, when we speak of the motives which induce the Deity to extend his mercy and favour to creatures who have sinned, we may say, that the merit of our Saviour's obedience and sufferings have some influence, more or less. We may say, in contradiction to the supposed efficacy of animal sacrifices, penances, and the intercession of saints, &c.—that a regard for our Saviour was the only *external* circumstance (independent of his own essential benevolence) which could have any influence in inducing our Maker to extend his forgiveness beyond the bounds which a due regard to justice might require.

But, in the second place, without interfering in the least with the particular opinions, which any persons may form to himself, respecting the amount of the above influence; it still remains, that the exercise of mercy, even upon this extended scale, must be regulated by some principle which respects the fitness of particular persons to receive it. Thus an impenitent sinner would still be an unfit object of mercy. A person who deliberately rejected the gospel, when proffered to him, in a pure and unadulterated state, would also be an unfit object. One who refused to forgive the offences which others had committed against himself, would not be a fit object of the divine forgiveness. A person of a proud disposition, who had so high an opinion of himself, as to imagine he stood in no need of the indulgence of heaven, would be unworthy of its favour. A person who thought a quantity of penance and mortification a sufficient atonement for his sins, would have the less claim to the advantages of the true atonement, &c.

To allege that God would bestow his mercy and favour indiscriminately on all, for the sake of Jesus Christ, without any regard to the moral fitness of their disposition to receive and profit by it, would be a gross outrage, both against the wisdom, and the justice, and the mercy, of the Deity. However people may differ about what are the exact qualifications, on the part of mankind, to which God has respect, in extending his mercy, still it is evident, that there must be some qualifications, otherwise, all would be indiscriminately included.

There is, therefore, something in the character of individuals, which influences the divine Being to treat them with distinguished favour, and this assertion is in no way contradictory to the acknowledged efficacy of the first motive, nor to any particular opinion concerning the amount of such efficacy.

And as these two motives which God may have, first, for bestowing an extraordinary and unmerited favour for the sake of Jesus Christ; and, secondly, for confining it to a certain description of persons; are perfectly consistent with each other; so are they both, likewise, perfectly consistent with the original motive of his own native benevolence.

We can easily conceive a benevolent old man presenting his son with a sum of money, to distribute among the poor, with a recommendation to bestow it upon the fittest object of compassion; especially those who were most likely to make a good use of it. An unsophisticated and ingenuous mind would feel, at the first glance, the whole force of his obligation to the benevolence of the father, to the philanthropy and condescension of the son; and would be sensible, at the same time, of the value which they attached to that qualification, by which he was distinguished from others, who were comparatively less deserving than himself. It would never enter into his mind, that, in order to express his gratitude properly, it was necessary to make a calculation how much he owed separately, to the father, and to the son, and to himself. He would never dream that there was any inconsistency in allowing each of these considerations their full weight in his mind, or imagine that he would offend his benefactors by not making the proper distinctions.

In the same manner, there does not seem to be any necessity for a Christian to be always calculating how far God is influenced in his dealings with men, by different proportions of the motives we have mentioned; and, more especially, as the qualifications which are generally understood, as being requisite for the first admission of a person into the kingdom of God, are of such a nature, as to involve in them a due expression of the obligation we lie under to the divine person.

Humility, penitence, faith, are the best acknowledgements we can make of our sense of the divine goodness; and at the same time they are so well calculated to render the possessor of them more *worthy* of mercy, than the proud, the impenitent, and the unbelieving; that we may see a peculiar fitness in regulating the exercise of mercy by a regard to such qualifications.

If the Calvinists, therefore, when they speak of Christ having done all for our salvation, mean simply, that He is the only Atonement, Sacrifice, or Intercessor, to whom God has any respect, in determining to extend his forbearance and mercy to a certain length, I would not find any fault. But if they mean that his obedience rendered all regard to the qualifications of humility, penitence, faith, &c. unnecessary, then they are not the people for whom I have a single apology to offer. I leave such quibblers, who are so grossly ignorant of the scheme of Providence, and the sense of the scriptures, to be chastised at your pleasure.

But I am really persuaded that by far the greater majority have no such meaning.—They are only desirous to guard against the idea of these qualifications being supposed to possess any inherent *right* to the particular rewards of the gospel; or of their being considered as a kind of *price*, paid by their possessors, for the favours of Heaven. I think I have shown, however, that such a scrupulosity is altogether needless, and shall have occasion shortly to point out the folly of it still farther.

EXTRACT FROM ROBINSON'S SERMONS.

CONTENTMENT.

Christians, of all men, should be the least prone to discontent. A Christian who hath God for his portion, and who, dissatisfied with that, renders himself unhappy about the little things of this life, behaves as if he could not enjoy the day for the want of a glow worm, or the ocean for want of one little drop more.—How old are you, and how many years more have you to live, that you should be so anxious about this little remaining time? What could prosperity do for some of you? Behold, the day cometh in which you must die, and then every thing will be indifferent to you except the favour and friendship of your God. "Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty." If he maketh sore, yet he bindeth up; though he woundeth, yet his hands make whole. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good."

Thank God, says one (and let me not forget you,) thank God "the lines are fallen unto me in pleasant places," I am very content, and very happy; I thrive and prosper in the world, and I live cheerfully on what Providence hath bestowed. But doth your pleasure proceed from your prosperity only, or doth it proceed from a conviction of that goodness of heart which prosperity produces in you? Examine; doth not your prosperity and pleasure resemble that of a fat ox in pasture? and is there much more difference between you and him than that of shape and make? You eat and drink and sleep in the lap of plenty; but do you feel like a man and a Christian for the lean people over the hedge? Alas! without virtues that do good to your fellow creatures, you are only fatting for slaughter, and your hungry relations will be glad when you die, that they may step into your lot, and cry, "the lines have fallen unto us in pleasant places, and we *now* have the goodly heritage." Where do you stand when you make use of the text; amidst your corn, your flock of sheep, or your bountiful feasts at home? Alas! poor man, what a child thou art in understanding! You resemble a lord of a great estate got down into a gloomy hole, where some of his tenant's cattle drink, enchanted with a few white thorns and willows, growing on the ragged edges of the pit, having forgotten all the other parts of his estate, and shouting about this one pit, "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." What would you think of such a man? You would think him distracted, and seeing his distraction endanger his health and life, your humanity would forget his rank, and you would hazard yourself to get him out. This nobleman is your picture. You are of high birth, you was made in the image of God. You rank with men, above all other animals, and only a little lower than the angels. You have a large inheritance, an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." How is it that you have so far forgot yourself as to sink your soul into a little earthly good, and so to speak, to incorporate yourself with your flock of sheep, as silly and senseless as they? You, lost sheep! Do you mean to bury yourselves alive in such a dirty pen? What if your justly offended Creator should say, "your fathers tempted, proved me, and saw my work. Forty years long have I been grieved with you, and said, he is a man, who errs in his heart, he hath not known my ways. I swear he shall never enter into my rest"? Would to God you might recover yourself before this decree goes forth! Would to God you might say, "the Lord shall be the portion of mine inheritance, I will bless him for giving me counsel. I will set him always before me. I will kneel down before the Lord my maker, for he is my God, and I am one of the people of his pasture and the sheep of his hand. To day I will hear his voice. He will shew me the path of life, in his presence is fulness of joy, and at his right hand

there are pleasures forevermore." Then I may say without hesitation what I could never utter before without exposing my folly, "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." God grant you this grace! To him be honour and glory forever.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JANUARY 31, 1823.

Our readers will find in our columns this week, an article in which a correspondent, under the signature of Osgood,* expresses his dissatisfaction with the remarks in our last, relative to the anniversary services before the Howard Benevolent Society.

We wish duly to appreciate the excellent motives in which our correspondent's objections originated, though we must confess that we do not feel their force, and cannot but think that they have arisen from a misconception of the spirit of the remarks in our last, to which they refer.

He complains that the remarks upon the services at the Old South indicated an over-nice sensibility. To this we reply, that as it is wholly an affair of conscience, every individual must, on such subjects, judge for himself. For our part we do not think it an over-nice sensibility that is wounded by services differing so materially as those in question did, from those to which the writer was accustomed. Had it been generally known beforehand what would be the character of the services, those Unitarians who attended would have had less cause of complaint. But they were taken by surprise. We know an individual who absented himself on this occasion, because having once had his devotional feelings disturbed in this manner on a similar occasion, and knowing what would be the character of the services, he would not expose himself to a repetition of the injury and the trial. We would not intimate that our correspondent wishes to make his conscience, or that of any man, a standard for others; yet it seems to us that his remarks imply an approbation of the principle out of which this sentiment grows.

It is complained that the epithet "sectarian" is "applied evidently in a reproachful manner." We were not conscious of using the term with reproachful feelings. If our language was adapted to make this impression, we regret it, for two reasons; firstly, because it was wrong in itself; and, secondly, because it would be likely to defeat, rather than promote the object we had in view, viz. the correction of the evil complained of. The term *sectarian* was used as the most convenient of any to imply that there were parts of the services in which all Christians could not join. Now we contend that there ought to be nothing in any public devotional performance, and especially on an occasion like the one of which we speak—there ought to be nothing to which every Christian of every denomination could not assent. We contend that all Christians do agree in all the *essential* doctrines of religion, and that whatever is *peculiar* in our faith, or differs from that of *other* sects of practical Christians, is not a *necessary* part of public devotion, and ought not to be introduced; and that whenever it is introduced on such occasions, it is done either through a bigoted attachment to forms, or through a want of sufficient reflection on the nature of the subject, and the doctrinal prepossessions of those who are expected to join in the services. In regard to the instance that has been alluded to, we are persuaded that the deviation must have been owing wholly to the latter cause. We are persuaded that had the subject been duly considered, the objectionable parts would have been omitted, since the omission would not imply a disbelief of the doctrines included, but only a disposition to bear with the infirmities of our brethren.

Let us now consider a moment the argument which our correspondent uses to show that the remarks of last week, on the services at the Old South, were unreasonable and hypercritical.

He asks the question, "If Dr. Freeman had been invited to preach this sermon, or one on any other similar occasion, where he knew that a majority of his audience were of a different sentiment from himself, would it have been expected of him, that he would dispense with his own views and forms on doctrinal points, and adopt such as would accord with the peculiar notions of the majority of hearers?"

To this we reply, that if Dr. Freeman, or any other Unitarian preacher, had been invited to officiate on that occasion, and there had been any thing in their usual services in which any order of Christians could not cordially unite, we *should* have expected that it would, on that occasion, have been omitted. But the truth is, that there is nothing of this character in the devotional services, either of Dr. F. or of Unitarians generally; and, it is worthy of remark, that it is this very circumstance, viz. the removal of every thing of this nature from the services at Dr. Freeman's church, that has exposed him and them to so much reproach amongst their Episcopalian brethren. But our correspondent, after alluding to the dispensing with our own forms, goes further and inquires—"and adopt such as would accord with the peculiar notions of the majority of the hearers?" And in another place he inquires also, "If Dr. Freeman had been the preacher, should we have thought it decorous, or charitable, if the orthodox (so called) members of the society had reproached him in the manner referred to, because he did not violate his own conscience, and adapt his services to their peculiar views?"

To this we say, that it is not a fair statement of the case. It implies what is not true, viz. that we expect and require that the services be adapted to our *peculiar* views. Now we have not asked, nor is any part of the communication of last week capable of such a construction, that the services should be adapted to our *peculiar* views. It is the very thing that we complain of, that they are adapted to the *peculiar* views of *any*.—We ask no man to introduce any thing, or omit any thing, the doing of which will violate his conscience. All we ask is, that the expressions of public devotion may be free from every thing sectarian, *i. e.* which is *peculiar* to any sect or party; that they may, like all the scriptural examples of prayer, embrace only those topics, and be couched in that language to which all good men can give their assent.

If we had required that there be introduced into the services any expression of our *peculiar* sentiments, *e. g.* if we had expected that, instead of the form that was used, the preacher should have said—*We believe that the Father alone is God; that Jesus Christ is not a self-existent, but a dependent being; and that the holy spirit has no personal existence distinct from the Father*;—if this had been required, then the complaint of our correspondent would have been just, and his argument would have carried conviction. But, as it *is*, the complaint seems to us unfounded, and the argument entirely without weight, being applicable to a case essentially different from the one in question. In order to apply a proper test of this case, let us suppose that any Unitarian minister, who might be invited to preach on this occasion, should use such expressions as these: *I believe the Father only is the self-existent God; that Jesus Christ is a subordinate and dependent being; that the holy spirit has no personal existence distinct from the Father. I believe, also, that the Congregational church is of divine origin, and is the only true church.* Would not such expressions as these, on such an occasion, we inquire, have been a proper subject of criticism, and afforded just ground of complaint? The reply is obvious. And we contend that these are only a fair parallel to those used at the Old South, to which our first correspondent objected. If those first objected to, strike any mind as less objectionable than those we have substituted, we apprehend it is only because the former have been so often repeated, and have so often rung in our own ears as to have lost their natural and true effect.

In relation to the other subjects of which our correspondent complains, and which he thinks ought to "shock our sensibility, &c." we say, that, so far as these evils really exist, we deplore them most sincerely, and hope they are not past a remedy. If circumstances permit, we may perhaps notice these subjects on another occasion.

* Our correspondent says, in a note accompanying his communication, that he has adopted this signature "because it carries with it the idea of *liberal* and *orthodox*, and, to all who have heard the original, of true devotion and zeal without bigotry."

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. II.

In the account I gave, in the former chapter, of my religious education, I rather described the method of my parents, and the design they had in view, than its actual effect on myself;—for I can, by no means, think that I at any time became altogether such as they wished to make me. But, assuredly, their labour was not lost; for the seed which they so faithfully planted, and assiduously cultivated, never has died, however feebly it may have flourished. The trunk has grown old, and begins to decay; it will soon fall; but there is hope that it "will sprout again, though the root thereof wax old in the earth, and the stock thereof die in the ground"—that it will spring up with new vigour and eternal beauty in the garden of God.

My childhood passed like that of other children who have tender and watchful parents, and has left as few distinct traces, which are worth recording. The waves of time have flowed over the track which my little boat made, and I can discern its path no longer.

I was in my thirteenth year when I lost my mother. This is one of the events which made a lasting impression. She had been, for a long time, gradually wasting away, and I had seen the anxious countenance and manner with which my father watched her. But a boy, even of thirteen, is not likely to understand or realize such signs, and I remember I had no foreboding of the coming calamity. But, at length, I observed an altered tone in the morning and evening prayer of my father, which impressed me. I began to suspect the truth. I observed more narrowly. I discovered that the form was wasted, the cheek had grown pale, the eye had sunk, and disease had made a fearful onset, while my childish eyes had been blinded. And I do not wonder that they were blinded; for the calm and cheerful manner of my mother was unaltered, and she spoke and smiled as she always had done. But I now saw the truth, and every hour served to make me see it yet more plainly. My solicitude was soon visible in my face, and then my father summoned resolution to speak upon the subject to his children. The others were younger than myself. They were frolicking in all the unapprehensive lightness of childhood, when he called us around him. There were four of us. The youngest sprung upon his knee, and playfully put her lips to his mouth; while the rest of us, who perceived the emotion upon his face, gazed upon him, and gave him our hands without speaking. As soon as he could command himself—"My children," said he, "God has given you a good mother; but he is about to take her away from you. You will not see her much longer. She is visited by a disease which is hurrying her to the grave, and we can do nothing but weep, and give her back to God. But we must not weep," said he, bursting into tears, "for she is only going home; going to be happy, which she has not been here. It would be wrong to mourn, for she is only going to sleep a sweet sleep, and we shall all, by and bye, sleep too, and then shall all rise together, and be happy.

Not many days after this, my mother called me to her, as I sat in the chamber, and, kissing my cheek—"You are old enough," said she "to know what death means, and to learn a lesson from it. I am soon to die. I have known it for a long time, and have perfectly prepared my mind to meet the event. I have no longer reluctance or fear. And now, my dear son, while I speak to you, perhaps for the last time, hear my parting counsel. I have tried to teach you your duty, and to fill your mind with religious principles. Do not swerve from those principles. They are my support now, they always have been my support. You will need them as much as I do. And if you would cherish them, and have them strong, I charge you never pass a day without prayer.—Promise me this, and I shall feel easy." I kissed her hand, and bowed my head; for I could not speak.—She put her hand beneath the pillow, and taking thence a locket, containing a braid of her own hair, she gave it to me. "I do not know," said she, "that departed spirits are acquainted with what happens to the friends they have left on earth; but if they are, I shall never cease to watch your life with maternal solicitude. Think of this whenever your eyes meet this memorial of my love.—Reflect that, perhaps I see you, and remember the promise you have made me; or, if not so"—she added in a voice of inconceivable expressiveness, "reflect that *God* sees you, and bears witness whether you keep that promise or not. My dear son, farewell! a mother's parting blessing is on your head; and do Thou, O Father, bless him, and make him thine!" She kissed me again, and sunk back exhausted.

It seems as if I still heard her voice, and gazed upon her composed, but animated features. And it is one of the joyful anticipations of my approaching removal from earth, that I shall again see that face, and be united to her pure spirit, never to part again.

I had no spirit, after this, to leave her side, or to engage in any occupation. I was suffered to remain near her; to see the gradual approach of dissolution; and to witness the tranquillity and cheerfulness with which christian faith can await the appalling summons. She was too weak to say much, but sometimes gave a word of encouragement, admonition, or blessing, to those who were near her, and after she became unable to speak, she still looked unutterable things, and smiled upon those who did her any little offices of kindness. All was peace within and without; and gently at last did she sink asleep in Jesus, without a groan or a struggle, and with an expression on her face as if she had already caught a glimpse of the glory to come.

There are some who would keep children from the chamber of death, and remove from their minds, as soon as possible, the impressions which sorrow may have made. They little consider the natural buoyancy of the mind, and the tendency of all feeling to pass away from a young heart. My father was one of those who thought the solemn impressions of such a season should be deepened, and pains taken to make them lasting. He thought that much might be done to give right views of the value and purposes of existence, and to get ready that frame of mind which is best fitted to meet and endure the changes of the world. By his conversation, therefore, and instructions, for a long period, he kept fresh the feelings to which this sad event had given birth. He did not converse a great deal in a formal way; it was not his habit, and he rather avoided it from a persuasion that it was not an effectual mode of addressing young persons. I do not think that he ever made a long harangue to his children upon any subject. His custom was to seize moments when their minds were cheerful and at ease, or when any remarkable event had excited their attention, and by a few concise, pointed remarks, sometimes by only one single emphatic expression, convey the important lesson. He would then leave it to work upon their minds. And it would often happen that the words would sink down into their hearts, and never be forgotten. I can recal many examples of forcible sayings thus uttered, which were of great use to me afterward; but am certain that the same sentiment, diluted into a formal speech of fifteen or twenty minutes, would have made no impression, and been altogether lost.

Upon the present occasion, he pursued his customary course. He spoke seldom; but because seldom, I dwelt the more upon what he did say. I forgot nothing. And as he directed my reading, and the whole occupation of my time, I was, for a long season, prevented from returning to the sports of my childhood, or regaining the frolicksome dispositions of boyhood.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR—I noticed in the last Register, some strictures on the services at the Old South Church, on the anniversary of the Howard Benevolent Society, by a Unitarian member of the Society; and also some editorial remarks, which do not appear to me so perfectly fair and just, as you would seem to intimate. I profess myself an unassuming Unitarian member of that charitable Institution; but I must confess, *I* did not experience that repulsive horror of feeling, which destroyed all interest in the services, because there were some sentiments uttered, in which I could not fully join my hearty consent. My principal object, in this communication, Mr. Editor, is to put a simple question to this extremely sensitive member, whether, if Dr. Freeman had been invited to preach this sermon, or one on any other similar occasion, where he knew that a majority of his audience was of a different sentiment from himself, it would have been expected of him, that he would dispense with his own views and forms on doctrinal points, and adopt such as would accord with the peculiar notions of the majority of his hearers? I think not; and have no doubt but you will agree with me, that such a course could not be expected, nor would it be at all justifiable on the part of Dr. F. Then, I ask, why is the complaint urged against Dr. Jarvis, and the epithet "sectarian" applied, evidently in a reproachful manner?—If the circumstances were reversed, and Dr. Freeman had been the preacher, should we have thought it decorous, or charitable, if the orthodox (so called) members of the Society had reproached him in the manner referred to, because he did not violate his own conscience, and adapt his services to their peculiar views? The argument, Mr. Editor, to my mind, is conclusive. The complaint, in the one instance, would be as just as in the other; let us give and take fairly, and not require more of our opponents, than we are willing to yield ourselves. Let us be careful that we are not more "*nice than wise*," in our very acute sensibility on these points.

While, however, I am on this subject, *I will* mention another, which I think ought to shock our sensibility, and grieve our tender consciences more than the pious, though mistaken views and expressions of our Episcopalian brethren. I mean the apathy, and almost total want of devotion and awe, in our religious assemblies, especially among the greater part of us Congregationalists, manifested in the gaze and vacant stare, and wandering of the eyes all over the church, (and one has a right to suppose of the heart too) during our religious exercises, particularly in prayer and singing;—and in sermon time, the too frequent doze; and I have often witnessed the headlong driving from the church, to the "Sunday exchange," (the Post Office, and Merchants' Hall,) and this, not only from the usual Sunday services, but direct from the communion table. I would say, in the words of the apostle, "My brethren, these things ought not to be;" and a really devout and pious mind cannot but be shocked, when it is known such facts do prevail to a very great extent, and should excite our sensibility more than the devout and honest, though erroneous expressions as to certain disputed doctrines.

OSGOOD.

FOR THE CHRISTIAN REGISTER.

OBITUARY NOTICE.

When that heavenly mandate, which consigns the body to the grave, and the spirit to that God who gave it, is executed on one of distinguished merit; it is congenial with human feelings, to take a retrospect of the character of the departed. Such was the person of which the following is a sketch.

Died, in Wilton, (*N. H.*) Dec. 12th, 1822, Mrs. ELIZABETH LIVERMORE, (formerly Elizabeth Kidder, native of Billerica, Mass.) widow of the late Rev. Jonathan Livermore, in the 78th year of her age.

By forming a connexion with Mr. Livermore, the first pastor of the church in Wilton, she separated herself from a numerous circle of respectable relatives and friends, to whom, in early life, by virtue and piety, she became greatly endeared—deprived herself of almost all society, excepting that of the person chosen as the partner of her future joys and sorrows, for the seclusion and solitude of an infant settlement. Viewing such a situation, as she often remarked, more congenial with a spirit of piety; and esteeming the gaiety and splendour of a few short years of affluence, of small importance, when placed in competition with a world of never-ending felicity.

She was not ignorant or unmindful of the duties which devolve on the wife of a clergyman. In those early times, the characters of those in the most conspicuous stations were criticised with the severest scrutiny. Her's, when tried, came forth as gold. Her example was a constant lesson of instruction to others.

In her public walks, her deportment was consistent with a "woman professing godliness." She never, in any instance, interested herself in those petty cabals, which sometimes, unfortunately, destroy the happiness of societies and neighbourhoods. In matters of religion she possessed a catholic spirit. Far from wishing to have control over the faith of others, her mind was too enlarged, her understanding too enlightened, to entertain the thought, that her opinions must be the standard for others;—or of estimating their piety, in proportion as they accorded with, or dissented from her belief.

Her domestic character can be appreciated by those only who were most acquainted in her family. Industry, neatness, and economy, were united in her, in an unexampled degree. That order, which prevailed wherever she presided, enabled her to perform much, without any of the bustle and confusion which is sometimes witnessed in families. That facility, exactness, and alacrity, with which she discharged every duty, are sure marks of a well-regulated mind.

Within a few years after her residence in Wilton, unhappy divisions arose, which terminated in Mr. L's. resignation of office, as pastor. As those, by whom he was unjustly persecuted, are now consigned to the silent grave, it might be improper here to recal this circumstance, did it not involve an important part of the character of this pious lady. Deprived of the scanty remuneration for his services, which had hitherto enabled them, by prudence and economy, to support a rising family; and himself, unaccustomed and unable to endure so severe labour as is necessary to convert the wilderness into a fruitful field; the task of gaining a subsistence devolved on her in an unusual degree. So judicious was her management, [illegible]

but not the days of miracles long been past, it might almost have been thought, that food and raiment, in her hands, became like the apparel of the wandering Israelites; and like the widow's barrel of meal and cruise of oil.

She was remarkable for early rising; this assisted her to perform every thing in its season. The hour when morning wakes with songs of joy, from the solemn silence of night; when the soul is led by insensible gradations, from contemplating the works of nature, to the great Creator; she numbered amongst the happiest hours of her life. She often spoke of the pleasure to which those are strangers, who indulge in morning slumbers. While others slept, though her hands were employed in labour, her intuitive mind surveyed the order and arrangement of those numberless luminaries, which adorn the celestial expanse. With the advantages for improvement which Locke and Newton possessed, she might have unfolded the intricate labyrinths of the human understanding; travelled from the solar system, through the trackless regions of space, amongst those brilliant orbs, deriving splendour from the Fountain of light. Without them her acute perception marked the circuit of the planets; she knew the times of their rising and setting, and could readily point them out to others. She had the depth of penetration, and the accuracy of discernment, of the systematic theorist; yet those subjects, which occupy the philosopher and religionist, by engrossing her attention, did not exclude from her mind one active duty. So much did she think on, and practise those things which are true, honest, just, pure, lovely, and of good report, that not a person within the circle of her acquaintance is known to have been her enemy. A mind so elevated and noble, shielded with so much benevolence, complacency, and humility, induced envy itself to withdraw its severity, and turn to veneration and love.

For several years, her health seemed gradually to decline; yet her mind retained all the vivacity and energy of youth.

Her reading was confined principally to religious subjects. Though she sometimes gave her attention to controversial writings, she did not enter so deeply into those controverted points, which divide able theologians, as she did into the moral tendency of particular doctrines, in influencing the heart and life. Her views were too rational ever to consider the exuberant pretensions of the zealot, or the wide-spreading fire of fanaticism, worthy to be placed in competition with a good life, which she believed to be the best evidence of a pious heart. In early life, she had seen the dazzling rays of enthusiasm, deluding its victims from the sober path of reason and revelation. In later times, she beheld and lamented its destructive effects, as being opposed to that "meek and quiet spirit, which is, in the sight of God, of great price." While she left it to others to judge of their spiritual state by the fervours of imagination, she made it her study to "do justly, love mercy, and walk humbly with God."—The promises and encouragements of the gospel were the anchor of her soul. They enabled her to run the christian race with patience.—They were her support through a long and painful illness. They were a rod and staff to comfort her "through the valley of the shadow of death." By her exit, her family and friends mourn an irreparable loss. Let them not mourn as those who mourn without hope; but remember how short their time is; making it their care to be followers of them, who, through faith and patience, inherit the promises; imitators of the virtues of their departed friend, who, being dead, yet speaketh, with a confidence, that they shall, ere long, again meet, amongst the spirits of the just made perfect.

MR. REED—I observed in your short notice of the two organs lately erected in this town, that it is said of that at the Old South Church, that it is furnished with an *octave and a half pedal bass notes.* It is but an act of justice to state, that the same is the case with Mr. Appleton's organ; and that, consequently, there is, in this particular, no superiority of either over the other.

[*Communicated.*

RELIGIOUS INTELLIGENCE.

Missionaries in Labrador.

In the year 1771, a missionary establishment was formed on the Coast of Labrador, by the Moravians, or United Brethren. The first company consisted of seven missionaries, with their wives. The first settlement was at *Nain.* Settlements were afterwards made at Okkak and at Hopedale. There are now sixteen missionaries at the three different stations. These missionaries depend for their supplies upon a vessel sent out once a year. Notwithstanding the hazardous navigation of that northern ocean, the annual vessel has arrived without fail, with the necessary supplies, for fifty years in succession.

Schools have been established, and are well attended by the Esquimaux children. The scriptures have been translated, and different portions of the gospels and epistles are put into the hands of the natives, who are evidently profiting by the perusal of them.

New Zealanders.—The inhabitants of New Zealand are represented by Mr. Marzden, a missionary of the Church Missionary Society, as sunk in the most degrading superstitions, and as entirely ignorant of every thing relating to a future state. They have various imaginary deities, all of whom they look to with fear and dread. Their worship is entirely a worship of fear. "They have no idea of a God of mercy, who can do them good; but they are under the most painful fears of an invisible being, who is, according to their belief, at all times ready to kill and devour them: and who will kill and devour them if they neglect the smallest iota in any of their surperstitious ceremonies.

The New-Zealanders are much addicted to wars, and during their wars, kill and feast upon their most distinguished prisoners.

In mourning for those who are killed in war, their grief is excessive, and truly distressing to those who witness it. Their sorrowing is literally that of those without hope.

We understand that the managers of the American Bible Society have appropriated $1000 to be employed in defraying the expenses of translating the scriptures at Serampore, and $500 to be employed for the same purpose at Ceylon.

The British and Foreign Bible Society has, since its formation, received in subscriptions £1,086,526 sterling (equal to $4,802,337,) and distributed 3,563,974 copies of the Bible.

In September last the Church Missionary Society in England, sent six missionaries and teachers, with their wives, and one unmarried teacher, to Western Africa; and one missionary to the Mediterranean.

Seven Auxiliary Societies have been formed in Alabama, by the agent of the Missisippi Missionary Society.

Mr. Coultart, a Baptist Missionary at Kingston, Jamaica, writes that the Indians on that part of Mexico called the Mosquito Shore (directly south of the Bay of Honduras) are desirous of receiving English teachers and missionaries, and that Mr. Bourne, a Baptisit missionary, was about to proceed to that place.

Eight new churches were opened in different parts of England in the months of August, September, and October.

A number of missionaries and christian artisans have lately gone to the Island of Madagascar, to instruct the natives in Christianity and the arts of civilized life.—The population of the island is estimated at upwards of four millions. The inhabitants are entirely black.

The number of members returned as belonging to the Irish Methodist Conference in July last, was 21,718—being 840 less than the number returned the year preceding.

The Rev. Lemuel Capen has been invited to become the minister of "The Hawes Place (Congregational) Society," at South Boston.

It is reported that the Rev. Dr. MILNOR, of this city, will shortly visit England, as the representative of the American Bible Society, to be present at the next annual meeting of the British and Foreign Bible Society. It is also reported, that the Rev. Dr. ADAM CLARKE, will visit this country in the spring, on a similar mission.—*N. Y. Com. Adv.*

GENERAL INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

The discussions in the General Court have of late been quite interesting. The most important subjects of attention have been, the bill "to alter and amend an act to provide for the instruction of youth"—And a bill respecting "Public Worship and Religious Freedom." We have not room for details. Various bills of minor interest have passed to be enacted, of which we shall give a list in our next.

SEVENTEENTH CONGRESS.

The most important subjects that occupied the attention of Congress during the week ending Saturday, Jan. 18, were the following:—The bill for appropriations for internal improvements—The bill for abolishing imprisonment for debt—The bill regulating the collection of certain duties. The same subjects were also largely discussed during the following week.—Nothing final, however, was determined, relative to either of these bills.—The bill relative to the establishment of a Territorial Government at the mouth of Columbia river is still under discussion.

Howard Trask, who broke jail on Tuesday, was discovered in Waltham on Saturday night, and brought immediately back to prison.

By the report of the Treasurer of the Provident Institution for Savings, in this city, it appears that the public sentiment is still much in favour of the utility of this institution.

The expenses of the State Prison of this Commonwealth, above the income from the labour of the prisoners, during the year 1822, have amounted to $11,271.

The Trustees of the College at Amherst have petitioned the General Court for a College charter. After a full discussion of the subject before a committee elected for the purpose, it was reported that it was inexpedient to establish a College at Amherst. This report has been accepted in both Houses.

Gen. Andrew Jackson has been nominated as minister to Mexico; and Mr. Allen, of Vermont, to Chili.

It appears, by the latest returns, that the whole number of the militia of the United States and Territories amounts to 937,447, allowing 500 for the Arkansas.

Naval Peace Establishment.

The Secretary of the Navy, in his annual report, recommends the following organization of the naval peace establishment, viz.—1 rear admiral, 5 commodores, 25 captains, 30 masters commandant, 190 lieutenants, 20 sailing masters, 400 midshipmen, 35 surgeons, 45 mates, 40 pursers, 6 chaplains, 20 boatswains, 20 gunners, 15 carpenters, 15 sail-makers, and others, not exceeding 3,500—the officers to be allowed an annual salary, instead of monthly pay—and no alteration in the marine corps.

N. Y. Statesman.

SCHOOLS FOR EDUCATION.

In the seventeenth Report of the British and Foreign School Society, an interesting account is given of the progress of education at various places on the continent.

France.—A society for elementary instruction has been formed at Paris, and its objects are pursued with great zeal and activity. During the year 1821, 157 new schools were formed, making, with those before formed, 1400. These schools are supported and encouraged by government, as well as by the voluntary contributions of individuals, both Protestant and Roman Catholic. A number of adult schools have been formed, and are attended by the labouring classes with cheerfulness and advantage. In some of the prisons schools have been formed with good effect on the morals of the prisoners. At St. Dennis, 144 young prisoners were admitted into the school, in 1821; of these 53 have left who were able to read, write, and cypher, and have all entered into some trade.

In the report of the Paris society, above mentioned, is the following summary of the schools of Paris, and the department of the Seine.

Up to the 1st of Jan. 1821, of 2,882,000 boys from 5 to 15 years of age, 1,070,500 attend the primary schools. The number of villages provided with schools was 24,724; and that of schools 27,581, managed by 28,945 masters. The number of schools belonging to the "Freres" was 187, attended by about 30,000 children, and each conducted by three masters. Moreover, 1200 schools, managed according to the method of mutual instruction, would be capable of giving education to 125,000 children. The number of boys without instruction, amounts to 1,818,081. In order to instruct them, 15 or 18,000 schools would be necessary; the annual and total expense of which, would be from 15 to 18 millions; half of these establishments would support themselves; and there would remain to the State or Communes an annual expense of from 8 to 10 millions more.

Netherlands.—Education is making considerable progress in the Netherlands. In the province of Hainault the means of education have doubled since 1817.

Germany.—In Germany there is a prevailing zeal for the improvement of the existing establishments.—The British system, or system of mutual instruction, as it is better understood, is becoming more popular.

Sweden.—In Sweden a society has been formed for the further extension of the improved method of instruction.

Russia.—In Russia the printing of the scripture lessons, and their circulation on a very extensive scale, have facilitated and prepared the way for schools.

Italy.—In different parts of Tuscany there are seventeen schools in operation, on the new plan; and at Florence a school society has been formed; but in various parts of Italy an unhappy influence has been excited against the system of mutual instruction, and many schools have been actually shut up during the year past.

Spain.—In Spain the schools are patronized by government. The Cortes have by a decree, ordered the general establishment of new schools in every district, and in all the military departments.

In a letter from Serampore, dated Jan. 1822, it is stated that the prejudices against the education of native females is lessening among the natives. The writer attended the examination of a school at the house of a wealthy heathen, where there were between thirty and forty native girls, from all the different casts. The number of female pupils in the schools in Calcutta is at present about 90; they are constantly increasing. The number of female pupils in Bengal is about 300.

By the latest accounts from Europe, (Dec. 9) it appears that the Congress of Verona was in session as late as Nov. 29th.

Propositions have been made by France, to the government of Spain, of a very humiliating nature, and requiring a surrender of a great portion of the liberty which the subjects of Spain have acquired under the Cortes. There can be no doubt that these propositions will be rejected, and the consequence will probably be an immediate breaking out of hostilities between the two nations.

The war between Persia and Turkey continued active, and it was said that the Persians were within a few hours march of Bagdad.

All fears of war between Russia and Turkey had subsided, and every thing in Turkey appeared tranquil.

The Island of *Scio* was rapidly recovering from its late desolation.

The editors of the Salem Gazette have received a letter from their correspondent at Port au Prince (Hayti) in which it is stated that the loss by the late fire was not less than from 6 to 7 millions. Upwards of 400 buildings, including all the public offices, were burnt. Out of 45 foreign houses, only 5 escaped the conflagration. It is said that during the fire, the soldiers used every effort to extend it, that they might have a better opportunity for plunder. The poverty of the inhabitants is such that it is thought but few will attempt to re-build. The loss of American property is estimated at about $50,000.

Population of Calcutta.—The whole population of Calcutta is found, by a late accurate estimate, to be 179,917. Besides these, who are residents, there are about 100,000 who daily enter and depart from the city. About 13,000 of the inhabitants are nominal Christians, 48,000 Mahometans, and 118,000 Hindoos. The number of premises in Calcutta is about 67,000, of which 15,000 are tiled huts, and 37,000 straw huts. The city is five and a half miles in length, and one and a half in breadth. It is supposed that the city is decreasing, both in wealth and population.

A most tremendous hurricane was experienced at Liverpool and the surrounding country, on the 5th and 6th ult. in which many vessels were lost, &c. and great damage done to buildings.

ORDINATIONS AND INSTALLATIONS.

On the 15th inst. the Rev. Charles J. Hindales was ordained pastor of the Congregational Church and Society at Meriden, (Con.) Sermon by the Rev. Dr. Chapin, of Weathersfield, from Luke, ii. 10.

In Orford, (N. H.) Rev. James D. Farnsworth. Sermon by Rev. Grant Powers, of Haverhill.

At Burlington, (Con.) Rev. Erastus Clapp, as colleague pastor with Rev. Jonathan Miller. Sermon by Rev. H. Bardwell, late missionary to India.

Installed at Salem, (Waterbury.) Con. Rev. Amos Pettingill. Sermon by Rev. Dr. Beecher, of Litchfield, from Gal. i. 8.

At Foxcroft, Penobscot Co. Jan. 1st, Rev. Thomas Williams, over the Congregational Church and Society in that place. Sermon by Rev. Mr. Loomis, of Bangor.

MARRIED,

In Nantucket, Mr. Samuel H. Jenks, formerly of this city, to Miss Martha W. Coffin, daughter of the Hon. Wm. Coffin.

In Portsmouth, Mr. Parker Manson to Mrs. Mary Manson.

In Shelburne, Mr. Thomas Boyd to Miss Merriam Ellis.

In Southampton, on the 14th inst. by Rev. Mr. Gould, Rev. Lemuel P. Bates, of Whately, to Miss Eunice, daughter of Dea. Elisha Edwards.

DIED,

In Brunswick, Me. Gen. James W. Ryan, aged CVII. years. His wife, who is in good health, is now in her 94th year.

In Hanover, 23d inst. Mr. John Bailey, aged 71, a much respected minister of the Society of Friends.

In Saco, Capt. Joseph Bradbury, aged 82.

In Portland, on the 20th inst. Capt. John Prichard, aged 50.—Mrs. Mary G. wife of Capt. William Smith, aged 33—Miss Elizabeth M. A. Chadwick, aged 29—Mr. Ezekiel Cushing, aged 76, formerly of Long Island—On Monday morning, Mrs. Abigail Brewster, aged 77.

In Concord, (N. H.) on the 14th inst. Mrs. Rebecca Long, wife of Dr. Moses Long, aged 36 years. Her death was occasioned by using sugar with which a small quantity of *white lead* was accidentally mixed. The quantity of lead was supposed to be about three or four ounces in about ten pounds of sugar. The sugar was used in the family for four or five weeks. It was then discontinued, on account of a suspicion of its deleterious effects. The following account is given by Dr. Long.

No effects were perceived for seven or eight days.—After that time, several members of the family began to suffer from pain in the stomach, bowels, head, and limbs, which increased daily. The skin became sallow, and the feet and legs were swelled. On the 3d of December, five of the family were affected, in addition to previous symptoms, with nausea and vomiting, faintness, and extreme costiveness; and, in the farther progress of the disease, an oppressive langour pervaded the system. On the 20th, the condition of three of those who were affected, became alarming;—the disease assumed all the characteristics of "colica pictonum"; and on the following morning, the white lead in the sugar was tested, and detected as the cause. The symptoms became more and more alarming; the pains were increased, and the costiveness almost invincible. Mrs. Long had seemed to suffer most; and now she became subject to delirium, and to strong spasms of the whole frame, which, when abated, left some parts of the body, and especially the tongue, partially palsied so long as she lived.—On the 8th of January, she was attacked with epileptic fits, from which she was relieved for a few days; but, on the 11th, they returned with great violence, succeeded with increasing rapidity, and were followed by spasms of particular muscles, continually, until the morning of the 14th of Jan. when she expired. All the other members of the family are convalescent.

At his son's house, in Roxbury, Mr. John Bartlett, of this city, aged 86.

In this city, on Tuesday, Mr. Isaiah Jones.

In Canton, Mrs. Desire Crane, aged 62, wife of Gen. Elijah Crane. As an affectionate wife, a kind and tender mother, an agreeable friend, an obliging neighbour, and an exemplary christian, Mrs. Crane died truly lamented. Her religion consisted not in professions merely, but in acts of kindness and charity, performed in that unostentatious manner which retires from the eye of public observation, and seeks only the applause of Him who "seeth in secret." In her last sickness, she enjoyed, in a high degree, that serenity and composure, which a firm belief in the gospel of Jesus Christ alone inspires—that hope which triumphs over the fear of death, and deprives the grave of its victory.

Miss Nabby Crane, aged 13, daughter of the late Enos Crane.

The total number of deaths in the city of Charleston, in the year 1822, were 925, viz.—white males, 284; white females, 142—total whites, 426. Black males, 253; black females, 246—total blacks, 499.—Whole number of males, 537; whole number of females, 388.

WANTED, to complete a set, the CHRISTIAN DISCIPLE for September and October, 1820, and for May and June, 1821. Any person having either of these numbers, and willing to part with them, may find a purchaser, or may *give* them if he pleases, at this office. Jan. 31.

NEW SUBSCRIBERS for the second volume of the Christian Register can have the previous numbers of this volume for 4 cts. per copy, and also the first volume neatly bound for $3,00. Subscribers who wish the first volume bound, can have it done by leaving them at this office, for 75 cts.

THE OLD MAN's CALENDAR.

FOR SALE at this office, price 25 cents, The Old Man's Calendar, a small work lately advertised to be published by Messrs. Cushing & Appleton, Salem. Those who have subscribed for the work may receive their copies by calling at this office.

Jan. 31.

POETRY.

STANZAS.

Supposed to have been written by Lord Fitzgerald, on the night of his being arrested.

Oh! Ireland, my country! the hour
Of thy pride and thy splendour hath pass'd,
And the chain which was spurn'd in thy moment of pow'r,
Hangs heavy around thee at last.
There are marks in the fate of each clime,
There are turns in the fortunes of men;
But the changes of realms or the chances of time
Shall never restore thee again.

Thou art chain'd to the wheel of the foe
By links which the world shall not sever;
With thy tyrants through storm and through calm thou shalt go,
And thy sentence is bondage forever.
Thou art doom'd for the thankless to toil;
Thou art left for the proud to disdain;
And the blood of thy sons, and the wealth of thy soil
Shall be wasted—and wasted in vain!

Thy riches with taunts shall be taken;
Thy valour with coldness repaid;
And of millions who see thee thus sunk and forsaken
Not one shall stand forth in thine aid.
In the nations thy place is left void;
Thou art lost in the list of the free;
Even realms by the plague and the earthquake destroy'd
May revive—but no hope is for thee.

MISCELLANY.

From the New-York Statesman.

Washington, 8th January, 1823.

NATIONAL BURYING GROUND.

One of the first objects for which I inquire, on entering a new place, is the church-yard;—since, independent of the pleasing melancholy derived from meditations "among the tombs," the selection of a site for a burying-ground, the manner of laying it out, the sculpture of the monuments, and the inscriptions they bear, furnish a pretty correct index to the intelligence and taste of the inhabitants. In the congregation of the dead, you may study and catch the manners of the living, discovering in turn, refinement or rudeness of taste, knowledge or ignorance, ostentation or modest retirement, affectation of sorrow, or the simplicity and sincerity of real affection and real grief. Had Mr. Alden been less voluminous and less indiscriminate, his collection of epitaphs might have been an interesting and useful work, presenting, at least, one striking feature in the moral physiognomy of the country.

It was my intention sooner to have given a brief sketch of what may be considered the *National Burying-ground*, as members of Congress, and other officers of the government, are there interred. I have paid it two visits—the first at evening twilight, in company with the obliging friend, alluded to in my last letter, and an English traveller. We arrived in season to take only an imperfect view of the ground, and to read a few of the inscriptions before the departure of day-light, all the horizontal monuments being covered with snow to the depth of several inches. Yesterday morning I walked there alone, and passed an hour before the meeting of the House.

This cemetery is in a remote and lonely situation, being something more than a mile in a south-easterly direction from the Capitol. It lies immediately upon the Bank of East Branch, at the distance of only a few yards from the water's edge, but elevated considerably above it, and commanding an extensive view of the river. The winding path leading to it is over a wide and barren common—there are no houses in the vicinity—and it will be long before it will be in the midst of the city. Had the church-yards in New-York been laid out with the same precaution, they would not now have formed a subject of legislation for the Common Council, nor for newspaper discussion. This grave-yard contains an area of two or three acres, enclosed by a plain wooden fence, and sprinkled with copses of native cedar, stinted in their growth, and many of them withered, either from the poverty of the soil, or from having their roots broken by the spade of the grave-digger. There are, however, enough living to conceal many of the graves; and their verdure, contrasted with the grey tomb-stones, produces an agreeable effect

The most conspicuous monument, is that erected in memory of George Clinton, Vice President of the United States. It is a handsome pyramid of stuccoed free-stone, ten or twelve feet in height, standing upon a broad base, and mounting by steps. On one side is a profile likeness, cut from marble, in bold relief, and surrounded with a civic wreath. Beneath, is the following inscription:—"To the memory of George Clinton.—He was born in the state of New-York, on the 26th July, 1739, and died in the city of Washington, on the 20th of April, 1811, in the 73d year of his age. He was a soldier and statesman of the revolution. Eminent in council, and distinguished in war, he filled, with unexampled usefulness, purity, and ability, among many other offices, those of Governor of his native state, and of Vice President of the United States. While he lived, his virtue, wisdom, and valour, were the pride, the ornament, and security of his country; and when he died, he left an illustrious example of a well-spent life, worthy of all imitation. This monument is affectionately dedicated by his children." I have copied the whole of this inscription, because it is concise, neat, and appropriate, and because I do not recollect to have seen it noticed. The virtues and services of such a distinguished patriot cannot be too often called to mind, especially by the citizens of a state, to which he was a public benefactor.

Near the grave of George Clinton, commences a range of monuments, which extends for some rods towards the south, erected to the memory of members of Congress, who died at Washington. These memorials are placed in an exact line, are of the same height, composed of the same materials, uniform in their structure, and uninterrupted in the series, except by a marble pyramid, in honour of Capt. Hugh George Campbell, of South Carolina. They are built of free-stone, painted white, and consist of short, square, and plain pillars, with a cone at top, and resting on a broad pedestal, which rises by two steps.—On one face of the pillar is an inscription, similar throughout, with the exception of names and dates. I shall give that of Mr. Pinkney as a sample, because he is among the most distinguished in this assemblage of the dead, and because it is a perfect contrast to the epitaphs proposed by several persons, soon after his death.—In plain black letters you find the following brief inscription:—"In memory of the Hon. William Pinkney, a senator in the Congress of the United States from the state of Maryland, died Feb. 25th, 1822, aged 58 years." Here sleep the remains, and such is the epitaph of the man, on whose eloquence courts and senates have hung with admiration and delight. By his side, and near him, sleep the ashes of Mr. Trimble, of Ohio, Mr. Burrill, of Rhode Island, Mr. Malbone, of the same state, and Mr. Tracy, of Connecticut, members of the Senate, together with Samuel A. Otis. former Secretary of that body: also, Mr. Smilie, of Pennsylvania, Mr. Dawson, of Virginia, Mr. Slocumb, of North Carolina, Mr. Hazard, of R. Island, Mr. Walker, of Kentucky, Mr. Mumford, of North Carolina, Mr. Standford, of the same state, Mr. Brigham, of Massachusetts, Mr. Darby, of New Jersey, and Mr. Blount, of North-Carolina, members of the House of Representatives, making an aggregate, in both branches, of seventeen. It is somewhat remarkable, that so large a state as that of New-York, has no other representative in this congress of the dead than George Clinton, while the small state of Rhode Island has three or four. In the monuments and tombstones of other persons interred here, there is nothing very peculiar or striking, if you except the marble slab over the remains of Tobias Lear, which "his desolate widow and mourning son erected *to mark the place of his abode in the city of silence*," and a plain tombstone of Mr. Machen, with the classical and beautiful expression of filial affection,

"Heu! genitorem, omnis curæ casusque levamen.
Amitto."

From the National Advocate.

TO THE FRIENDS OF HUMANITY.

I have just perused a report from the committee of the House of Commons (Eng.) on the employment of boys in sweeping chimnies, printed by order of the House of Commons, June 1817. This report is accompanied with a drawing and description of Mr. G. Smart's *chimney cleanser*; also an address from the committee of the society, for superseding the necessity of climbing boys.

The society has for its patron, George 4th; President, the Bishop of Durham; Vice Presidents, Duke of Bedford, Earl Grosvenor, Earl of Morley, Lord Somerville, Bishop of Oxford, Sir Thomas Baring, William Wilberforce, Esq. Matthew Wood, Esq. I. I. Angastain, Esq. and P. Colquhoun, Esq. The committee is composed of thirty-six gentlemen, most respectable for their philanthropy, talents, and learning, in England. The sum subscribed for the use of this society, from the institution of it, in 1810, to 1818, amounted to $9,775. There is embodied a large number of facts and observations, collected from the inventor of the machines, and master sweeps who use them, by which it is satisfactorily proved that seven eighths of all the chimnies in England may be as well swept, at as small expense, and with as little dust and inconvenience to the owners and occupants, as can be done by climbing boys; and with a little alteration, by forming registers at short turns in the flues, the other eighth may be as completely done

The principal objections to their use in England appear to originate from the interested motives of servants on the one hand, and the fears of master sweeps on the other that a new set of hands may be employed to use them.—The committee have done much to remedy the last objection, by employing no others to use them than those already employed in the sweeping business. I have carefully compared the machine invented by Dr. Edmonston with the drawing and description of Mr. Smart, and find it far superior in almost every particular.—There are no scrapers attached to Smart's machine, by which the hard soot may be scraped from the sides of the flues; whereas Edmonston's has a number affixed to the spiral and elastic springs, which allow the scrapers to contract and expand so as to fill the flues, while the top brush, which is formed of fine and coarse splints of whalebone, brings down all the fine wool-like soot, dust, and ashes. It appears there are rising two hundred master sweeps in London, that they are the most degrading description of people in the world; that there is so much competition that their condition is but little better than the lowest class of mendicants; that their apprentices are worse fed and clothed than any other profession in that city; that no regard is paid to their manners or morals; and that there are more than 650 journeymen and boys employed by 200 masters, and that not more than 20 of them could write their names, and by far the largest portion of them could not read.

The brutal treatment these young boys receive from many of their hard hearted masters would exceed belief, were not the facts well authenticated by the committee. The number of sweeps in this city is unknown to me, but I often shudder to see the poor little fellows driven along the streets, and compelled to keep up a constant cry, which appals the stoutest heart, and distresses to distraction the sick. I hope soon to see the corporate authorities take the matter in hand, and if it is found that a sufficient number of these machines can be procured, that their use in every house will be commanded. The least that can be done is to prohibit the cries of the sweeps in the streets.

Let every master keep a register of his customers, and call on them at the lawful stated times and give notice that their chimnies should be swept. If the evil cannot be speedily cured it may be much alleviated. D.

EMINENT PERSONS.

From Aubrey's lives, recently printed from the originals in the Bodleian and Ashmolean Libraries, Oxford.

SIR WALTER RALEIGH.

He was a tall, handsome, bold man; had a most remarkable aspect, an exceeding high forehead, long-faced, and sour eie-lidded, a kind of piggie-eie; but withall, that awefulness and ascendency in his aspect over other mortals, that as king Charles I. sayd of Lord Stafford, he was a person that a prince would rather be afraid than ashamed of. At an obscure tavern in Drury-lane (a bayliff's) is a good picture of this worthy, and also of others of his time, taken upon some execution, I suppose, formerly. But the best is at Mr. Raleigh's at Downton (an original) where he is in a white satin doublet, all embroidered with rich pearles, and a mighty rich chain of great pearles about his neck.—The old servants told me, that the pearles were nearly as big as the painted ones.

SIR PHILIP SIDNEY

Is described as being not only of an excellent wit, but extremely beautiful. He much resembled his sister, says our author, but his haire was not red but a little inclining, viz.—a darke amber colour. If I were to find a fault in it, methinks 'twas not masculine enough. My great uncle Browne remembered him, and sayd that he went to take his table booke out of his pockets and write down his notions as they came into his head, when he was writing his *Arcadia*, as he was hunting on our pleasant plaines (in Wiltshire.)

SPENCER,

Mr. Beeston says, was a little man, wore short haire, little hand, and little cuffs. When he brought Sir Philip Sidney his *Faerie Queen*, Sir Philip was busy at his study, and his servant delivering Mr. Spencer's booke, he laid it by, thinking it might be such kind of stuff as he was frequently troubled with. Mr. Spencer staid so long that his patience was wearied, and he went his way discontented, and never intended to come again. When Sir Philip perused it he was so exceedingly delighted that he was extremely sorry he was gone, and where to send for him he knew not. After much enquiry he learned his lodging, and sent him so handsome a present, that from this time there was a great friendship between them to Sir Philip's dying day. Lately taking down the wainscot of his chamber, at Sir Erasmus Dreydein's they found abundannce of cards, with stanzas of the *Faerie Queen* written on them.

PRESIDENTIAL NOMINATIONS.

In a number of the states the members of the different legislatures have met for the purpose of expressing their opinions relative to the propriety of nominating a suitable person as the next President of the U. S.—For the gratification of those of our subscribers who receive no paper but ours, we publish an extract from a report made, and accepted at a similar meeting lately held in this city, by the republican members of both branches of the legislature.

Your Committee are not inclined to favour the practice of nominating a candidate for the Presidency by assemblies in the states, for this, among other obvious reasons, that the tendency of such nominations is to throw the election into the House of Representatives, where, as experience has proved, it is liable to manifold abuse. In their view, it is desirable that the attention of our fellow-citizens should be drawn to a candidate, rather by the commanding influence of his character, than by any local or sectional feelings arrayed in his support.

But as unanimity, to a good degree, is most desirable on this great occasion, and as the opinion of one section of the country must be made known to others, that a common sentiment and feeling may in the end be produced, the Committee see great propriety in the public expression of such opinions as prevail among their fellow-citizens, with a view, not as partizans, to contend for the election of a favourite, but to disseminate information that may be necessary for an intelligent decision by the people.

Among the candidates now before the public, is a citizen of this Commonwealth, and the Committee believe it is not only due to his high character, but that it is respectful to their Republican brethren throughout the U. States, to declare the opinion which our political friends in this Commonwealth enter ain of his qualifications for the high office of President of the U. States. By making such declaration, no determination is expressed to support the individual in question, at all events, and under all possible circumstances. Such inflexibility of opinion might destroy that common principle of action from which is to be expected an harmonious and useful result.

By declaring to our friends, in other parts of the United States, our opinion and feelings at the present time, we mean to convey information which may influence their deliberations, and are not precluded from receiving and examining with candour, their sentiments and wishes, in the hope, that by the interchange of opinion, the minds of the whole people may be eventually fixed on that man, who, in all his official relations, will most worthily sustain the character of an AMERICAN PATRIOT.

The Committee, therefore, recommend the following resolution to be adopted:

Resolved, That we have unlimited confidence in the republican principles of JOHN QUINCY ADAMS: That we hold in the highest respect the uniform integrity of his public and private character: That we consider his exalted talents, his various and eminent services, his political experience, and his profound knowledge of the great interests of the nation, as pledges of the ability with which, as the Chief Magistrate of the American people, he would promote their prosperity and honour.

JONAS SIBLEY, *Chairman*.
Attest—JOHN KEYES, *Secretary*.

From the Providence Journal.

We learn with pleasure that the Lace Loom, the construction of which was commenced about two years ago, on account of Messrs. Walker & Bestwick, of Medway, (Mass.) has been at last completed, at an expense of more than $2,000. The width of this machine, within the shuttles, is 56 inches. The shuttles are 1230 in number, and all play at one time, abreast of each other, with the same number of warp threads. The warp threads are prepared on 26 bobbins, to which the machinery gives two motions, one a vertical rotary, to unwind the warp—the other a horizontal rotary, to turn the bobbin endwise; so that the warp runs two ways at once. The frame receives 26 breadths of lace at once—each having a selvage, and being held to the breadth on each side by a single thread, drawn through the adjoining meshes, as the work proceeds. When the piece is finished, these single threads are withdrawn, and the lace is divided into the requisite number of pieces.

The machine has three treadles and four handles, and is moved by the labour of one man. It occupies about as much space as a common Scotch loom. It is so complicated that its proprietors think no intelligible draft can be made of it.

A piece of lace 23 yards long and 56 inches wide, from this loom, weighs twenty-two ounces and a half. The thread is No. 180. In constant operation, the machine would employ about sixty persons, mostly females, to prepare the lace for the market.

The following paragraphs are selected from the Paris papers for the Daily Advertiser.

A project for establishing a canal to unite the Elbe and the Baltic sea, has been approved by the Danish government, and the Senate of the city of Lubeck. M. Gutzchow, the syndic of that city, is engaged in the execution of the enterprise.

A company has been formed at Paris, with a capital of six millions of francs, called the Franco Mexican Society, for working the gold and silver mines of Mexico. One of the company is an ex-deputy to the Cortes of Spain, and a proprietor of one of these mines.

Of 1572 judgments given by the tribunals of simple police in the city of Paris during the month of August last, 344 were pronounced against stalls and shops for being kept open on Sunday.

A work lately published at Paris, describing the burying ground of Pere Lachaise, contains a particular description of 900 tombs, remarkable for their structure, their instructions, or the celebrated names they perpetuate. The cemetery was consecrated in 1804. From that time to the year 1820, 38,784 bodies have been buried there, and 15,000 monuments have been erected.

Try to obtain an equanimity of temper which nothing can ruffle. Be always calm and cool, the same in adversity as in prosperity, "never elated, never depressed."

Rev. Mr. Gray's Sermon.

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